1: Hoebel E-5 (1933) 1940 NO6 Comanche NO6

by the aid and example of their Kiowa associates with whom they ended their enmity in 1790,[7] the Comanches succeeded in adopting the war patterns of the Plains with complete success. The war ideal permeated male behavior and markedly colored their legal system. Out of this matrix the Comanche brought new and significant legal forms. The society was in a dynamic state of flux; institutions were not sharply drawn, nor were the Comanches generally conscious of the configuration of their own social forms. They lived a hard, fast-moving life in a world of change, in which the individual loomed large as the important social unit.

TRIBAL ORGANIZATION

There was no political unit which could be termed the Comanche tribe. The tribe was no more than a congerie of bands held together as a peace-group by the bonds of a common tongue and culture. There appears to have been no machinery for institutionalized political action on a tribal scale. It is the present belief of the Comanches that Echo Of The Wolf's Howl[8] convened the first tribal council of the Comanches in order to debate the problem of peace with the United States at the time of the proposal of the Medicine Lodge Treaty in 1876. War between the several bands never occurred, although the warriors of the Swift Stingers band joined with the United States Army as scouts in the actions against the other Comanches in the 1870's. They are still thoroughly disliked by all other Comanches.

The population of the Comanche tribe was distributed among a number of autonomous bands, each loosely organized and each centering its activities in a vaguely defined territory within the Comanche country.[9]

The Comanche band, or local group, ranged in size from a single family camping alone, through the small camp of related individuals who formed a composite extended family, up to the large band of several hundred persons.

Clan organization was absent. The kinship principle was weak even within the extended family band.[10] For though groups of relatives tended to

[7] James Mooney, *Calendar History of the Kiowa* (Report, Bureau of American Ethnology, vol. 17, 1898), pp. 162–165.

[8] A phonetic transcription of personal names used in this monograph is given in Appendix C.

[9] Mooney's estimate as to the prehistoric Comanche population is 7,000 for the year 1690. *The Aboriginal Population of America North of Mexico* (Smithsonian Miscellaneous Collections, vol. 80, 1928), p. 13. In 1892 the population was 1,545. (Mooney, *Calendar History*, p. 235).

[10] Comanche kinship usages have been analysed by the author and compared to those of the Shoshone. Cf. E. A. Hoebel, *Comanche and Hɜkandika Shoshone Relationship Systems* (American Anthropologist, vol. 41, 1939), pp. 440–457.

4: Goldstein D-5 (ca. 1930)1934
NO6 Comanche NO6

ANTHROPOMETRY OF THE COMANCHES[1]

MARCUS S. GOLDSTEIN
Division of Physical Anthropology, U. S. National Museum

ONE TEXT FIGURE AND THREE PLATES

181
[161] The Comanches, numbering some 1956 individuals,[2] at present reside on and near a government reservation in south-central Oklahoma, for the most part leading a sedentary, half-hearted agricultural existence. They were in immediate pre-reservation times a true and the southermost plains tribe,[3] noted as daring and ruthless raiders, who followed and lived largely on the buffalo, their nomadic and depredatory range extending from the Platte River in Wyoming and Nebraska to Durango in central Mexico. As early as 1717 and probably earlier, Comanche encampments were to be found in New Mexico and western Texas (Chaves, '06). Mooney (1898), however, considered them on the bases of language and traditions a "comparatively recent offshoot from the Shoshoni of Wyoming" (p. 161).

144 Admixture of blood, especially with Mexicans, as well as with Indians of other tribes and some whites has taken place certainly since early historical times, and continues to the present day. Mixture with the negro seems to have been very rare throughout their history; in the present population only one Comanche with even suspected negro blood was noted. Mooney, as early as 1896, was impressed by the extent of blood mixture among the Comanches, feeling that "at least

[1] Grateful acknowledgment is extended to the American Association for the Advancement of Science for a grant-in-aid which made possible the securing of the data here reported.

[2] Rept. Comm. Indian Affairs, Washington, 1932, p. 45.

[3] Wissler, C., N. A. Indians of the Plains. N. Y., 1927, p. 13.

AMERICAN JOURNAL OF PHYSICAL ANTHROPOLOGY, VOL. XIX, NO. 2
JULY–SEPTEMBER, 1934

[pp. 1–288 not processed]

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

The People

Mooney and Neighbors both listed a few Comanche bands that were not noted by any other reporters. Mooney's *Pohoi* (Wild Sage) were nothing more than some Wind River Shoshones who joined with the Comanches. Neighbors mentions a *No-na-um* band, who he said "live in the high prairie where there is no timber or running water, and never leave that kind of country." He also notes an *It-chit-a-bud-ah* (Cold People) band and a *Hai-ne-na-une* (Corn-eaters). All of these later groups were of little importance or had by mid-nineteenth century been absorbed or otherwise become extinct.

How many people all these bands added up to is hard to say. At best the Comanche tribe was never very large. Mooney estimated its population to be 7,000 in 1690.[26] Governor Anza of New Mexico reported that Comanches visiting Santa Fé and Pecos Pueblo in the first half of the year of 1786 included twenty-three chiefs representing 593 lodges or around 6,000 persons. In the same year Anza's emissary, Francisco Xavier Ortiz, reported that he visited an area about one hundred miles square north and east of the Pecos River where he found eight villages of "Kotsoteka," containing a population of 6,000 to 7,000.[27] The figure given by Ortiz is quite likely exaggerated, but if it is approximately correct, then the tribe at that time could have numbered as many as 20,000 to 30,000.

It was several years after the United States acquired the Louisiana Territory that government agents learned much about the Comanches. One of the first reliable estimates of their military strength was by P. L. Chouteau, agent for the Osages. He wrote in 1836, "The numerical military forces of the Comanches (which includes all males old enough and not too old to bear arms) is estimated, and always has been, by the Mexican Government at 8,000, but from my personal observation, I have been induced to calculate the number of Comanche warriors at 4,500."[28] In the following year United States military authorities estimated the number of warriors at about 5,400.[29] Based upon the figures given by Chouteau and Bonville, the population of

[26] James Mooney, "The Aboriginal Population of America North of Mexico," *Smithsonian Miscellaneous Collections*, Vol. LXXX, No. 7, 13.

[27] A. B. Thomas, *Forgotten Frontiers*, 290–91, 325, 327.

[28] Agent Chouteau to Stokes and Arbuckle, April 25, 1836, *loc. cit.*

[29] B. L. E. Bonville, captain, Seventh Infantry, to Commissioner, General Roger Jones, January 24, 1837 (MS copy, Oklahoma Historical Society Library, Archives, I).

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

161 the entire tribe must have been between 15,000 and 20,000 in the eighteen thirties. This would be in accordance with Mooney's estimate of 19,200 for the period 1841–45 and Neighbors' *Report* of 1849 which places the population at 20,000, with 4,000 warriors as "a careful estimate." A more conservative estimate made by Charles Bent, who was well informed, placed the number of lodges at 2,500, or 12,000 people, in 1846. This would approximate W. B. Parker's 1854 calculation of 20,000 for both the Comanches and Kiowas.[30] Twenty thousand is the population of only a small-sized city in America today. But a rough, tough, roving tribe of warrior-plunderers who with their women and children numbered 20,000 on the Southwestern Plains a hundred years ago was then a formidable group.

161 It could be that all the early estimates were somewhat high in the light of later knowledge of the Comanches, but they may not be 165 unduly so, for all evidence substantiates the conclusion that the population was declining rapidly in the middle decades of the nineteenth century. A low birth rate, disease, and constant warfare on all sides were cutting down "The People." The decline continued until after the turn of the century. In 1866 the Comanches were estimated at 4,700.[31] By 1884 the population had dwindled to a pitiful 1,382,[32] and in 1910 there were only 1,171 survivors. By comparison, the total population in 1910 for all Plains Indians was estimated at 50,208 by Clark Wissler, and he doubts that their combined population at any time ever exceeded 100,000.[33]

[30] Charles Bent to Hon. Wm. Medill, Commissioner of Indian Affairs, November 10, 1846 (from Santa Fé), Abel, *The Official Correspondence of James S. Calhoun*, 6–9; Parker, *op. cit.*, 231.

[31] Charles Bogy and W. B. Irwin, special agents, to Commissioner of Indian Affairs, December 21, 1866 (National Archives, Treaties, Talks, and Councils file, Office of Indian Affairs, Washington).

[32] Agent P. B. Hunt, *Annual Report*, 1884, 79.

[33] Wissler, *North American Indians of the Plains*, 44, 48.

553 tutionalized joking relationship, such nick-
551 names were usually given by an in-law,
602 and more frequently than not were derogatory or had some sexual or obscene reference.

553 A young man would often receive a new name after he had proven himself on his first war party. Or, a young warrior, who aspired to the name of an old man who had been a famous warrior, could ask permission of the oldster to become his namesake. The old man might then put the youth to the test of equalling a feat well remembered by the people. If the youth met the test, the old man would be compelled to give up his illustrious name and use a former one.

533 In earlier times names along with other
787 gifts were bestowed through visitations by
776 supernatural spirits who were sought out
[178] by fasting and dreaming in secluded places. This practice, however, seems to have been in eclipse as early as 1870, although many older Comanche still bear names given them
551 by their guardian spirits. Thus, Comanche
181 names may be characterized as varied and highly individual, a fact which reflects Comanche emphasis on the worth and variety of the individual personality.

551 6.2. By a study of the 2394 Comanche
177 names on the January 1940 census rolls one may trace, from the older through the
[161] younger generations, the adoption of the White system of patronymics and the consequent displacement of the native naming patterns described above. This shift was accomplished largely within the past seventy-odd years dating from the early reservation period. Rollcalls, the taking of vital statistics and census data, intermarriage with Whites, rationing, attendance at schools and churches, orthodox baptisms, trading, and the casual bestowal of personal names by the Whites were all factors instrumental in the change.

551 Although the rolls were called every three
177 days, the men by name and the women and
657 children by count, as early as 1875, the first formal census was taken in 1890 and names of Indians "had to be definitely decided

James 175
Mooney estimates that in 1690 they numbered no 101
more than 1,600 souls.[2] [161]

To the south resided the Utes, who may be regarded as linguistic cousins of the Comanches since [197]
they also spoke the Shoshonean language. The Utes 175
occupied the San Luis Valley in Southern Colorado, and from this vantage point they maintained close contact with the Spanish and with the Pueblos and Navajos in New Mexico. From the Utes, the Comanches must have first learned of these peoples, and from them too, they may have acquired their first horses.

By 1700 or earlier, the Comanches had begun to shift their camps southward and eastward. No doubt, they were drawn by the possibility of obtaining mounts, but at the same time they may have been starting to feel pressure from stronger tribes to the north, particularly the Blackfoot and Crow. An added attraction to the south and east were the plains teeming with buffalo and antelope.

The first Comanches drifting southward joined Ute 175
parties who were accustomed to trade in the Spanish 648
settlements and the large Indian pueblos of Taos and Picurís. Thus were the rustics from the northern wilderness introduced to the material refinements of more advanced peoples. Surely the whites would 175
have shuddered could they have envisioned the cen- 721
tury and a half of bloody warfare that was to follow 648
upon the Comanche entry into the Southwest.

The first persons against whom the Comanches displayed their prowess in war were the Apaches who roamed the hills and plains northeast of Taos. As early as 1706, a combined Comanche-Ute raiding

175 721 648 727 ly alarming as suggested by a report of 1751 which claimed 500 Pueblo Indians and Spanish colonists had been massacred up to that date. When the Indians numbering several hundred fell on Pecos Pueblo in the summer of this same year, the Spaniards organized a pursuit force and retaliated by surprising the Comanches in their camp, killing 101, and taking the remainder prisoner. Although victories such as this were uncommon, the New Mexican colonists, having realized the gravity of their problems, were more willing to tighten their defenses and join with protective or punitive expeditions at a moment's notice.

175 721 648

Unfortunately, the stiffened resistance merely sharpened the challenge for the Comanche warrior who thrived on danger. So, far from diminishing, the Indian offenses against New Mexico continued to increase in number and severity. In 1774, for example, almost a thousand warriors devastated the Tewa district north of Santa Fe. If this figure for their fighting force is accurate, it strongly suggests that the Comanches, since moving onto the plains and adapting to horse culture and buffalo hunting, had experienced something of a population explosion. At the end of the century, General Pedro de Nava estimated 2,000 warriors for the Eastern Comanches and 4,000 for the Western.

175 701 [648] [721] [161]

175 648 [721] [411] [728] The Spaniards won minor victories now and then, but by the 1770's the Comanches had acquired firearms in quantity so that they were an even more formidable enemy. Nevertheless Governor Juan Bautista de Anza in 1785 succeeded in summoning a peace council composed of the leading chiefs of

22: Dacus Q-3 (no date) 1960 N06 Comanche N06
(ca. 1870)

By J. A. Dacus

Popular author and member of the staff of the St. Louis Republican, *1871-80. Condensed from an article in* Ware's Valley Monthly, *Volume I, Number 1, St. Louis, May, 1875.*

The Comanches: An Ethnological Sketch
(ca 1870)

The Comanches number about fifteen thousand souls. Their former 161
range extended from the sources of the Rio Brazos and Rio Colorado, 101
of Texas, northward to the Canadian, and westward to the mountains of 131
Colorado and New Mexico, and thence southward to the Rio Grande and
the Mexican settlements of Nueva Leon and Coahuila. They are generally 101
classed with the great nomadic Apache family. But the points of resemblance, I believe, are not sufficiently distinct to justify the classification.
In form, feature, and language they have little likeness or affinity to the 101
Apaches. Their traditions and symbolism and language, all point to a 197
relationship with the Shoshones. The difference in the language spoken by
these tribes is only dialectal. The separation must have taken place in the
remote past. The cause which led to that separation, it is probable, will
never be ascertained.

The name, Comanche, by which the people under consideration are dis- 101
tinguished, is not of their own bestowal. They call themselves *Neum*, which signifies men—the first, or original men. It is probable that their present name is a corruption of the Spanish word comenzar (pronounced comanthar), which signifies "to begin." The Comanches assert that they are THE *men*—the beginning men—or first men. In the effort to impart their distinctive claim, to strangers, they no doubt made use of signs signifying a commencement or beginning, and hence received from the early Spanish adventurers the title, *Los Pueblos Comenzar*: "The people to begin," or the beginning people. It was afterward corrupted to Comanche, instead of Comenzar.

The Comanches are nomads, but not pastoral. They have horses, but 233
keep no cattle, or sheep. They not do cultivate the soil, and confess them- 241
selves ignorant of the simplest arts of agriculture. Their food is procured
by the chase. The women sometimes collect a few roots and plants, and 224
some of the indigenous fruits of the plains, such as plums, certain kinds 222
of berries, and the fig-like fruits of a species of cactus found on the Wichita 462

30: Levy E-5 (ca. 1957) 1958 NO6 Comanche NO6
Oklahoma
Kiowa NQ15

/page 32 continued/

C K 484 Within a small peyote group will exist enormous differences in distance to be travelled. Two cars in a family will frequently distort the picture. The occupation of an individual will to a great extent determine the amount of travel time available regardless of the amount of interest in visiting, peyote, or pan-Indian affairs in general. Also, individuals who must commute long distances to a steady job will rack up high speedometer readings without spending much time visiting, etc. In fact, I have even observed some Comanches with widely dispersed kin and friends spending more time visiting than many Kiowas whole families live within a two mile radius. In spite of this, I still feel that the travel pattern of the Comanches and Kiowa is considerably different from that of the neighboring whites Just how it can be measured or accurately described, however, I do not know.

C K 601 829 179 602 Turning now to the kinship organization, it is safe to say that the same complexity due to individual variations is to be found. Moreover, the attitudes toward change color the data given by informants. In this way the father of a family that has kept its kinship patterns (relatively speaking) may be convinced that the old system has disappeared entirely. The converse may also be the case.

C K [569] [191] The concept of the ideal pattern has been preserved by all the /33/ older people I have met, Kiowa, Comanche; mixed bloods, Christians and Peyotists. The pattern does not seem to be directly affected by inter-marriages except insofar as the mixed marriage may change the dominant language of the family. The actual behavior

C K 601 179 602 [161] 582 588 694 patterns are changing in many respects. One of the chief factors is the small size of the tribe (Comanche in this instance) which has forced marriages to occur within the exogamous group to an extent. Strictly tabu marriage have occurred both among the Kiowas and Comanches but these are still recognized as wrong and the participants are stigmatized. The sanctions are not as sever as the traditional ones, however.

33: Mooney E-3,4 (no date) 1907
NO6 Comanche NO6

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In 1719 the Comanche are mentioned under their Siouan name of Padouca as living in what now is w. Kansas. It must be remembered that from 500 to 800 m. was an ordinary range for a prairie tribe and that the Comanche were equally at home on the Platte and in the Bolson de Mapimi of Chihuahua. As late as 1805 the North Platte was still known as

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COMANCHE WOMAN

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Padouca fork. At that time they roamed over the country about the heads of the Arkansas, Red, Trinity, and Brazos rs., in Colorado, Kansas, Oklahoma, and Texas.

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For nearly 2 centuries they were at war with the Spaniards of Mexico and extended their raids far down into Durango. They were friendly to the Americans generally, but became bitter enemies of the Texans, by whom they were dispossessed of their best hunting grounds, and carried on a relentless war against them for nearly 40 years. They have been close confederates of the Kiowa

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since about 1795. In 1835 they made their first treaty with the Government, and by the treaty of Medicine Lodge in 1867 agreed to go on their assigned reservation between Washita and Red rs., s. w. Okla.; but it was not until after the last outbreak of the southern prairie tribes in 1874–75 that they and their allies, the Kiowa and Apache, finally settled on it. They were probably never a large tribe, although supposed to be populous on account of their wide range.

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[165]

Within the last 50 years they have been terribly wasted by war and disease. They numbered 1,400 in 1904, attached to the Kiowa agency, Okla.

[p. 327-B]

35: United States W-4 (no date) 1974
NO6 Comanche NO6
Oklahoma

COMANCHE TRIBE

Caddo, Comanche, Cotton, Grady, Kiowa, Tillman, and Washita Counties, OKLAHOMA
Tribal Headquarters: Anadarko, Oklahoma 73005

Federal Trust Area
Population: 3,300 (BIA 11/72)

LAND STATUS Total Area: 234,299.45 acres (three tribes)
Tribally Owned: 4,373.41 acres
Allotted: 229,926.04 acres
(Acreage by individual tribes is not available. Total includes all three tribes.)
Owned Jointly With the Kiowa and Apache Tribes of Oklahoma.
This land is held in trust by the United States under the act of June 24, 1946.

HISTORY AND CULTURE

The Comanche are of the Shoshonean linguistic group. In 1719, they were mentioned as living in what is now western Kansas. Legends indicate that the Comanche may have had horses before the Spanish arrived. Where they obtained them is not known. The horse changed the Comanche's mode of living into a nomadic one. They made little agricultural use of the land and lived in easily transportable tepees. Long known as the finest horsemen of the plains, they had a reputation for courage in battle when facing great odds. They were traditionally hunters. Their diet consisted of game meat, berries, edible roots, but mainly the buffalo, whose skin the Comanche used for clothing, bedding, and shelter.

For nearly 2 centuries they were at war with the Spaniards in Mexico and raided Mexican settlements as far south as Durango and Zacatecas. Generally friendly to the Americans, they were bitter enemies of the Texans who had dispossessed them of their best hunting grounds. They waged relentless war against them for almost 40 years. Around 1795, they became close confederates of the Kiowa and also allied themselves with the Apache.

Several treaties were consummated between the United States and the Comanche Tribe between 1834 and 1875. In the treaty of 1867 the Comanche, along with their allies, the Kiowa and Apache Tribes, were assigned a tract of land in Oklahoma containing 2,968,893 acres. Individuals were allotted 160 acres each.